7: Shklovsky --186 T-3 (1891-92) 1916 Yakut
116, 788, 796

"On the fifteenth day of our journey we reached Indigirka. In a lonely hut, waiting for our deer to rest, we spent our Christmas. The Yakut women put on over their ordinary leather tunics a long robe of gaily-coloured cotton material, then brought armfuls of hay and strewed it on the floor. A stump of wax-candle was put in the place of honour in the corner and on a piece of smoke-begrimed paper was a roughly-made wooden cross. All the people, adults and children, stood in a row before the cross. An old man crossed himself and stood motionless, and all the rest followed his example. Again the old man crossed himself and said 'Christos'! The others repeated the word, and this is the only prayer which the savages know. After standing still for a time the old man blew out the candle, the savages shook hands with each other, and the banquet began. The hostess cooked several hares and partridges."

14: Krauss--178 E-5 (no date) 1888 Yakut
788

Makyny-kysa-tynyrachtach-kjadzjaj, a former shaman woman, causes madness and other diseases. She is offered a cow with water-bright horns and claws, a bald spot on the forehead, a motley tail, and generally red color... To honor her she is carved as an idol which is adorned with a giant fur. In this idol the fury is inevitably closed in, according to shaman notions. The idol is known as kys-tagara, the virgin goddess. She is put in the angle of the central timber to the left of the fireplace, and remains untouched from generation to generation. It is venerated that much especially because the slightest touch may cause the ire of the Fury.

44: Gilder --183-184 J-2 (1882) 1883 Yakut
116, 177, 779, 788

"Not only the Russian inhabitants but the Yakouts, Tungusians, Lamoots and Tchouktchis who reside near the settlements [RCH: around the Kolyma River] are all equally religious. It seemed to me to be a most convenient religion [RCH: i. e. the Greek religion] for it consisted, as far as I could see, in crossing one's self and bowing before the pictures and in fasting upon a fish diet where there was scarcely anything but fish to eat. It is a beautiful religion and abounds in affectionate salutes. All these forms are particularly dear to the Yakout, and never omitted, at least in the presence of a white man. After prayers every one kisses every one else three times--once on each cheek and once [184] on the mouth. This is universal--men, women and children, servants and masters, soldiers and their commanding officers. It is neither the ecstatic nor paroxysmal kiss, nor yet the Platonic, but simply the kiss of devotion. The entire household join in prayers, all standing before the chromos of saints with metallic rays attached to their heads in the most realistic fashion, and cross themselves and bow in unison, unless some one particularly devout prostrates himself upon the floor and kisses the planks in the ferver of his religious zeal."